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Editorial

IT is often remarked that the tendency of the age is towards the centralization of power and responsibility. In the economic and technological spheres that is to a large extent inevitable, though everywhere vigilance should be exercised to see that responsibility is being devolved and decentralized so far as is compatible with efficiency. In the ecclesiastical sphere the tendency to centralization is also at work, partly because of its infectious character, partly because in some matters, e.g. the payment of the stipends and the pensions of the clergy, it has obvious advantages. But there is no need whatever for the government of the church to be centralized to the same extent as that of a steel-works or a railroad, nor for the ministries of the church to be regimented like the ministries in Whitehall. So far as is possible responsibility should be left or more firmly placed in the hands of parochial incumbents and parochial church councils. The less they have to apply for permits and approvals to diocesan officers the better. They should be capable of judging when they need help or guidance from higher authorities, and hitherto they have been credited with this capacity.

It might have been supposed, with the much greater pains that are now taken over the selection and training of the clergy and with the vast extension of national education, that more responsibility would be in the hands of the clergy and laity in the parishes than was the case two or three centuries ago and that they would be credited with a larger capacity for conducting their own affairs. But what is in fact happening? We recently looked through the proposed revision of the Canons of the Church of England[1] and noted that, in comparison with the Canons of 1603, the present proposals would seem to treat those who are directly responsible for parochial administration as less trustworthy, and to place more power over them in the hands of the diocesan bishops. So far as we can see, in at least twenty-seven cases not previously so regulated it is proposed that in future things can be done in the parishes only with the sanction of, or subject to the approval of, the bishop or ordinary. We are willing to believe that in some of these cases the newly proposed extension or definition of episcopal authority may be serviceable to incumbents and their flocks, but is there justification for the tendency which, taken as a whole, these canons seem to illustrate? Many diocesan officers are known to lament that they get hardly any time for reading and thinking about theological subjects; they would presumably deplore any unnecessary increase in their daily post-bag. Who then wants these centralizing regulations?

[1] See *The Revised Canons of the Church of England Further Considered.* S.P.C.K., 1954. 9s. 6d.

We regard the present prospect as menacing because, if the new canons are promulgated and at the same time the new proposals for a reform of the ecclesiastical courts are carried out, the parochial clergy[1] will be subjected to a detailed code of law which will be enforced by penalties. We do not believe that this is the direction in which the Church of England needs to move.

We still hope, as we did when they were first published,[2] that the revised canons never will be promulgated, but if the consideration of them is to be proceeded with by the new convocations we would urge that the question of the centralization of power and responsibility be closely watched. Perhaps the newly elected proctors will show a stronger spirit in this regard than their predecessors.

We should like to see more parochial incumbents speaking out in terms similar to those once employed by Charles Kingsley when he thought his proper sphere of responsibility as Rector of Eversley was being invaded by an archdeacon:

> It seems to me that the independent and quasi-episcopal position of the Rector is one of the most blessed safeguards to the Church of England; that it saves the priesthood from slavery to popular fanaticism, slavery to many in high places, slavery of every kind; that the man who for fear or favour allows any higher functionary to encroach on his parochial independence betrays his order and his Church. . . .
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> Against all encroachments of superior authority therefore, I shall protest. I am Englishman enough to revere and obey authority humbly while I yet, as a freeman governed by law, bid it remain within its own legal limits.[3]

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The laity as well as the clergy in the parishes should be encouraged to feel responsible for the conduct of their own affairs. In this connexion the following note on an experiment in the parish of Great Haseley, near Oxford, deserves to be made known:

> "The Parochial Church Meeting was held on the Tuesday in Easter week at 8 p.m.; seven persons were present. . . ." So run the minutes of our annual meeting of 1952 (though even that was seven more than attended the (secular) Parish Meeting in the same year). Can the election of church officials be brought right into the life of the church? For two years we have held our annual meeting in church immediately after the sermon on Easter Day and on the whole we are pleased with the experi-

[1] We observe that the bishops are wisely (if inconsistently) not proposing that they themselves should be tied down to the same extent. E.g., whereas according to Canon 20 Morning and Evening Prayer are to be said or sung in every parish church on all Sundays and greater Feast Days "except for some reasonable cause *approved by the Bishop of the Diocese*", according to Canon 54 the Bishop of the Diocese may dispense himself from the obligation to hold ordinations on the Sundays immediately following the Ember weeks.

[2] See THEOLOGY, September 1947, pp. 321 ff.

[3] See Una Pope-Hennessy, *Canon Charles Kingsley* (1948), pp. 190 f.

ment. Nominations, duly proposed and seconded, have been received in advance; the Rector, wearing gown and hood, is seated at a table on which are lying the churchwardens' staves; wardens, sidesmen and church council (*en bloc*) are duly elected; then the new wardens advance to the table where four questions are put to them; they kneel for a prayer (congregation now stands) and to receive their staves; they are then conducted by the Rector to their stalls among the people. The remainder of the business can be disposed of rapidly and then the last hymn is sung.

The disadvantage of the method is that people are diffident about asking questions or making suggestions in the church building; the advantage is that nearly a fifth of the total population of the village (which is about 410) has this year chosen and corporately prayed for their lay leaders

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Prayer for Busy People[1]

THE real question being asked about prayer to-day is not so much "Why?" as "How?" "How are we to pray, seeing that our daily life is as it is?" That is the question, far more than any querying of the duty of prayer, or of its necessity.

There are many sincere Christians who would like to be people of prayer, but who are uneasy because they do not seem to be making much progress in that direction. Sermons on the duty of prayer and its benefits do not help much, if they call upon people to pray more without suggesting how. And it is anyway doubtful whether the Sunday sermon is the right place for making such suggestions, at least in any detail. The result is that the real question too often goes unanswered.

The situation arises therefore in which many homes from which people go to church on Sundays are not markedly places of prayer through the week. Family prayers have gone out of fashion, for better or for worse, and how to pray in private in a busy household is for many an unsolved problem.

We are in this situation partly because of the changed conditions of life to-day. A priest of some experience said recently that "all the spiritual books seem to be written for people with servants"—a comment which he said had been endorsed even more feelingly by his wife! With that may be put a remark by a parish priest that "the devotional books in current use in the Church of England are written too much from a middle-class or bourgeois standpoint".

These two remarks reveal one aspect of our changing situation which does indeed make it urgent that we should reconsider how we are to pray in the new world we have already entered. So far as the middle classes are concerned, there is much less leisure than there

[1] The substance of a paper read at the Theology and Ministry Conference, Christ Church, Oxford, September 1954.

used to be, and far more manual work of an exacting kind, both for men and for women. Presumably, the result is less time and less energy—less nervous and physical energy. And the devotional books and practices which were once suitable are so no longer. So far as those working on the land or in industry are concerned, and manual workers generally, there may be now some increase in their leisure-time (as in the five-day week). But there is also a vast increase in the number of distractions which may dissipate their leisure-time, unless they have a discipline for using it creatively. Besides these distractions, which affect the whole country, there are other features of our time which make special difficulties for a life of prayer. These can be summarized as:

lack of privacy (through rise of population and over-crowding);
noise (invading town and country alike);
rush (as distinct from sheer speed);
activism (as distinct from purposeful activity);
over-strain (proceeding ultimately from a lack of faith);
and a certain kind of nervous restlessness which is all-pervading.

In the face of this situation, is God leaving us without any indications to the way in which it can be met? Are there no signs of the general direction in which he would have us go? Is there no help to be found for us, in spite of the genuine desire amongst many men and women in all walks of life to become people of prayer?

Only the Church as a whole, in all its members, can find the answers to these questions. But a change of far-reaching importance has been taking place in that part of Christian theology which is concerned with the spiritual life. This change has a direct bearing upon the answers we may give to these questions. It can be described by three statements:

1. That whereas the prayer of contemplation used to be regarded as an optional extra for specially talented adventurers in prayer, now it is regarded as a normal and legitimate aim for every praying Christian. It is open to all. All are capable of it, if conditions of life allow.

2. That whereas the prayer of contemplation used to be regarded as belonging, for the most part, to life in the cloister; now it is seen as capable of being a normal part of an active Christian life in the world. For "the mark of a contemplative life is not the absence of activity, but the presence of contemplation".

3. That whereas the prayer of contemplation used to be regarded by many as belonging to that category of religious experience in which extraordinary phenomena occur (such as visions and trances), now it is seen as having no necessary connexion at all with any such happenings. It is, in fact, seen as often being better without them.

This prayer, then, is open to all: it is not a human achievement, but a gift from God—a gift for which we may rightly hope.

What is meant here by contemplation? Something very simple, and growing ever simpler. Contemplation is that prayer which no longer

has a great deal to say to God (as in vocal prayer); nor a great deal to think about in God's Presence (as in meditation); but which wishes now mostly to attend to God; directly to focus attention upon him with an increasingly unself-conscious gaze of worship. This is a loving attention to God, made possible through Jesus Christ, in and by the Holy Spirit. Here, in this prayer, the doctrine of the Holy Trinity becomes more than a doctrine. It comes alive in experience, and the Three Persons are known in the One God. The Holy Trinity is thus realized to be the living reality at the heart of all things.

"The Blessed Trinity inhabits the soul by sanctifying grace, which renders it conformed to God and gives us the power to enjoy the Divine Persons themselves. . . . Contemplation is the fruit of the indwelling of the Blessed Trinity in the soul and of the invisible mission of the Son and the Holy Spirit."[1]

This is a prayer which may be practised anywhere and at any time. It requires no elaborate techniques. It requires of those who practise it no exceptional abilities. It demands no more than our Lord demands of his followers—and that, of course, is everything. He demands everything. But he does so in a manner that will exactly suit the circumstances of each person. And chiefly his demands concern the discipline of the use of time, and of the thoughts of the heart, with deadness to worldly values.

This is the prayer which has been given a new prominence in writings concerning the spiritual life in the last thirty years. There is nothing new in it in itself. But for some reason it has come to the fore, and it begins to look very much like one of those treasures, new and old, which the Divine Householder has brought out for further use in new circumstances.

One of the principal exponents of this view of the Christian way in prayer, Dom Cuthbert Butler, in his book *Western Mysticism*, first published in 1922, stresses the fact that this is the old tradition concerning prayer amongst Christians: it is the tradition of the Fathers, such as St Augustine, St Gregory the Great, St Benedict, and St Bernard. The tradition is that the normal way in prayer for Christians is a simple and practical contemplation, which is open to all, even if not immediately given to all. No complicated systems of meditation are required. The essential benefit of meditation (which is the formation of the mind and the heart by an understanding of the Revelation of God in Christ) may come through other channels than that of formal meditation. It may come, for example, through the study of Scripture and through hearing the Word of God preached regularly. The way is thus left clear for this very direct and straightforward manner of praying to arise, drawn out by the Holy Spirit. And this is a manner of praying which is, I suggest, exactly what is needed in our own highly-complicated and over-busy age.

This is a movement back to our sources in the age of the Early Fathers which may be compared with the similar movement which is taking place in the study of the Bible and of Christian Doctrine. But

[1] Jacques and Raissa Maritain, *Prayer and Intelligence*, pp. 21 and 45.

it is not a movement back to our sources in order to remain there, and to pretend that the intervening centuries had never occurred or were one big mistake. The point is that we should draw from these sources fresh inspiration for the true appreciation of our more immediate past, and for receiving direction in the way that we should now go.

"There is contemplation", says Cuthbert Butler, "that is a simple thing. This it is that the old writers mean, when they take for granted that contemplation is the natural aim and the normal issue of a spiritual life; it is the elementary grades of contemplation and contemplative prayer that they have in mind. Such contemplation is practised by countless souls who know nothing of the divisions and definitions of interior prayer. They would be as much surprised on learning that they were exercising contemplation, as was Molière's 'bourgeois gentilhomme' on learning that he had been speaking prose all his life. There is a strong current running in these days along the way of return to the old tradition."

Strange as it may seem, this way of prayer, which can broadly be called contemplative, is the one which seems to be best suited to modern conditions. For when once it has been learned, it is easily adaptable, and it contains the necessary antidote—or the healing—for those harmful conditions of life to-day which have been summarized as lack of privacy, noise, rush, activism, over-strain, and nervous restlessness.

But people differ very much from one another in their approach to prayer, and the last thing that is being suggested here is that everyone should be forced, or try to force himself, into the same mould. Each person needs to be led by the Spirit into the prayer that suits him best. There are many ways into contemplative prayer, and there are probably as many forms of it as there are people. Moreover, there are good Christians in whose prayer the contemplative element in not strong.

Further, it would be folly to suppose that this way of prayer, simple and adaptable as it is, can arise overnight. For most people, meditation in some form is necessary. But, as already suggested, that form may not be of the kind we have usually had in mind in the past. For example, some people may receive the essential benefit of meditation through a Bible Study Group, or through the "corporate mental action" of an A.Y.P.A. group, or through the "Enquiries" of a group of the Christian Workers' Union, or through reading and pondering articles in magazines and newspapers, or through any of the numerous channels now used by Christian writers and artists. By all these means there can be a formation of the heart and mind by an understanding of the Revelation of God in Christ. If this is the essential benefit of meditation, it may therefore be had otherwise, by some people, than by schematized meditation.

What is to be said about silence and solitude, which are usually necessary in some degree, if contemplative prayer is not going to be strangled at birth (which it is, perhaps, more often than we gener-

ally imagine)? In conditions of life as they are to-day, it may be best to recognize and accept the fact that silence and solitude will be practically unobtainable by many people from day to day—certainly for as long as, say, half an hour at a time. But, having accepted that, it is then possible, if planning is done in advance, to go on to secure some silence and solitude once or twice a week. This time of prayer can be kept regularly by making use of our parish churches, or of the city churches near places of business, or of any other suitable place. Besides that, it is possible, and is growing more common, to supplement these times of silence by going to Parish Retreats in or out of the parish; and by making more use of the large number of Retreat Houses and other places of quiet, which have sprung up so significantly in the last twenty or thirty years.

It is only too easy to leave a matter like this so vague that nobody is quite sure what is really meant. Here, then, are a few examples of forms which this prayer might take. They may serve as possible approaches for some people to a simpler and more contemplative kind of prayer. But they are offered on the basis of what has already been said about the fatal mistake of trying to impose an alien pattern of prayer upon oneself or other people. In the favourite phrase of Dom John Chapman, "Pray as you can, and don't try to pray as you can't". These, therefore, are examples and not models.

(1) The Practice of the Presence of God, after the manner of Brother Lawrence in his classic letters of that title: this approach may be the suitable one for those who work with their hands—as did Brother Lawrence in the kitchen—but whose minds are not entirely employed as they would be in some other kinds of work. The mind, being left with some space to itself, may dwell upon the thought of God's Presence; and when the thought passes, it may abide simply in the faith that God is present, and this with or without a vivid awareness of his Presence. "Abide in me, and I in you." This is a prayer of simple trust. It rests in God's Presence, as friend may rest with friend. And it opens the door to the incoming of the Holy Spirit; the Spirit of Christ may enter now and take charge of the whole of life.

(2) The "Jesus Prayer", or the Invocation of the Name of Jesus, may be the approach suitable for those whose work involves a great deal of repetition, as in routine housework or in a factory. There are people now working in industry who have found the way to use this prayer at frequent intervals, in conjunction with the intervals in their work. For example, there is a packer in the packing-shop of a big factory who says this prayer at intervals of a few minutes as each crate is sealed up and dispatched. The full form of the prayer as used in Eastern Christendom is "Lord Jesus Christ, Son of God, have mercy upon me, a sinner". But the "me" can be changed to "us" or "them", for intercession. Or the words "Lord Jesus", or the one word "Jesus", can constitute the whole of the prayer. A Monk of the Eastern Church, writing in an excellent booklet, *On the Invocation of the Name of Jesus*, gives this advice: "The invocation of the

Name may be practised anywhere and at any time. We can pronounce the Name of Jesus in the streets, in the place of our work, in our room, in church, etc. We can repeat the Name while we walk. Besides that 'free' use of the Name, not determined or limited by any rule, it is good to set apart certain times and certain places for a 'regular' invocation of the Name. One who is advanced in that way of prayer may dispense with such arrangements. But they are an almost necessary condition for beginners."

(3) *a.* Finding God in the demands of each moment may be the approach suitable for those whose work is subject to frequent interruptions, such as doctors, mothers, and the clergy. The prayer in this case is made in the faith that every event can be turned to the glory of God by the power of the Spirit. The prayer can be expressed in various ways. One of the oldest and best is to be found in the Rule of St Benedict; it seeks to worship Christ everywhere and in everyone, speaking to Christ in speaking to his children. "Whenever guests arrive or depart, let Christ be adored in them, for him indeed we receive in them." And again from the Rule: "Above all let care be scrupulously shown in receiving the poor and strangers; for in them specially is Christ received."

b. Another form of the same approach may be suitable for those who are ill, or are facing tragedy. Just as the event of the Crucifixion was turned from tragedy into glory by the power of the Holy Spirit, so can every disaster or affliction be turned by the grace of God from futility into a means of new life. Based on this faith, the way of prayer for sufferers may consist of giving themselves to God just as they are, that God may use them, and be glorified in them. "Into Thy hands I commend my spirit." It is the prayer of entire dedication.

c. Another form of the same approach, with a different emphasis, seeks surrender to the Will of God as it is made known from moment to moment. This prayer says "Thy will be done" with all the energy of the soul. Each moment contains its own duty, makes its own demands, calls for its proper response. This prayer, therefore, steadily fixes upon each moment's content, and is occupied with that and with nothing else. This approach is most fully described by de Caussade in his *Self-Abandonment to Divine Providence.* It has been followed by many of the Saints. "St Catherine of Genoa's method of life has helped me much", wrote Baron von Hügel. "She would quietly concentrate, each moment, upon that moment's special content—upon God's gift and will of special suffering or joy, of determination, effort, decision and the like, conveyed within that moment."

(4) Using short intense exclamations of prayer, in whatever words suit the occasion, may be the approach most suitable for those whose work is done under considerable strain. There are many types of work which involve danger every day, as, for example, work on the railways, airways, seaways, and roadways. The ancient method of "shooting arrows of prayer to heaven" may be the one to apply in these circumstances. "O God, make speed to save us . . . O Lord,

make haste to help us", the early Fathers of the Desert used to say in times of stress. This method has for long been a Christian way of taking any strain, particularly of temptation, so that it would be applicable not only to any conditions of work where there was physical danger, but also where there was frequent moral danger. And there are many posts that expose Christians nowadays to very great moral danger which has to be borne every day as a matter of course.

A variant of the same method can help to attune prayer to the spirit of the Church's year, with its wonderful cycle of the Mysteries of Christ, by using as the "arrow" whatever phrase happens to suit the season. For instance, in Advent the phrase might be "Come, Lord Jesus"; at Christmas, "Come, O Lord, and visit us in peace"; for Passiontide and on Fridays, "O Saviour of the world, who by thy Cross and Precious Blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord"; at Whitsun-tide, "Come, Holy Ghost, our souls inspire"; and so on. The great benefit of this form of the method is that it unites the individual's prayer with the main-stream of the Church's continual worship, which is the Adoration of the Father by the Ascended Christ.

(5) The best approach for many people may be to take the Lord's Prayer as their guide. The Lord's Prayer may have become over-familiar to some people, and may often be said unthinkingly; but it is the pattern-prayer which our Lord gave, and perhaps nothing is more needed by Christians than to learn how to use it afresh.

This may be done, both at set times of prayer and throughout the day, by saying the Lord's Prayer, very slowly, with many pauses, phrase by phrase, and even word by word. The pauses should be prolonged between each word or phrase for as long as the spirit of devotion lasts in them. The more there is lingering in the meaning of each word, the better. And when each word seems to have yielded up all the meaning that it can give for the time being, and when the devotion begins to flag, then the next word or phrase can be taken and savoured in the same way. But there must be no hurry. Hurry is a great enemy to devotion. Above all, there needs to be a simple abiding in the spirit and intention of our Lord as revealed in his prayer. "Do not trouble to multiply many Our Father's", says the early English *Mirror of St Edmund*, "for why? one is worth more with devotion and attention, than a thousand without attention."

This method, if persevered with, can bring a unity and simplicity into prayer which might otherwise never be found.

New applications of old methods: that seems to be the most hopeful way to set about the work of prayer in the world to-day. Moreover, by returning to our sources in the old writers, we shall find taken for granted the truth which the Church in our own times is learning to appreciate more deeply; that to come to the fullness of the Christian Life it is essential to be living in the corporate life of the Church, in its faith, its worship, its sacraments, and its common life. The traditional way of prayer, which is a simple and practical

contemplation, is open to all Christians. But this means it is open to all who "continue steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers" (Acts 2. 42). This is the soil in which a healthy life of prayer can grow. Given these conditions, great possibilities arise for anyone who has a real desire to pray. There is no limit to what the grace of God can do.

JOHN TOWNROE.

The Construction of an O.T. Theology

THE problems involved in any attempt to write an O.T. theology are notoriously complex. At the very beginning there has to be a decision on the scope of the term "theology" itself. Are we asking: "What light do the O.T. writings shed on the nature of God for us?" —or simply: "What did the O.T. writers believe about God?" The answer to the latter question will, as Prof. Porteous has pointed out,[1] be rather a phenomenology, an anthropological or sociological document, than a theology proper.

But in either case the technical difficulties are immense. The greatest is that of organizing material derived from so many writers and such widely separated eras, linguistically far from uniform, and bewildering in their variety of literary form and religious purpose. The suspicion forced on even so great a scholar as Procksch, for example, was that you could not make a coherent theology of the O.T., because such a thing did not exist. And that this feeling is not merely a Christian blind spot is shown by the use Judaism makes of the O.T., its additions to it and even greater omissions, in the effort to construct a satisfactory theology. Montefiore's essay in *Record and Revelation*[2] is a classic exposition of this development and, as he admitted, the result is still characteristically unsystematic.

The classical method of organization is the triple division: God—Man—Salvation. Ludwig Köhler employed this pattern,[3] and the first part of a recent example by the Belgian scholar van Imschoot is reviewed elsewhere in this issue.[4] This has been the system of much invaluable work, but it is essentially an *a priori* cataloguing device and, as Davidson pointed out, makes certain anomalies and overlappings inevitable.[5] Hence scholars have tried to find a more illuminating and unifying pattern in organization by concepts and *leit-motive*. So, for example, Eichrodt built his contribution[6] principally round the idea of "covenant", and H. Wheeler Robinson's preparatory study[7] —the finest essay in this field by any British scholar—was also an examination of O.T. ideas and terminology. Finally we must mention

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[1] Prof. Porteous' own contributions to this subject are indispensable: cf. especially articles in *Oudtest. Studien*, vol. viii; "O.T. and Modern Study"; and *Scottish Journal of Theol.*, June 1954.

[2] Pp. 427 ff. [3] *Theologie des A.T.* (3rd edn.), 1952.

[4] P. van Imschoot: *Théologie de l'Ancien Testament*: Tome I—"Dieu": 1954. [5] A. B. Davidson, *O.T. Theology* (1904), p. 13.

[6] W. Eichrodt, *Theologie des A.T.*, 1948.

[7] *Inspiration and Revelation in the O.T.*, 1946.

the masterwork of Procksch,[1] who went back to the plan of Herman Schultz,[2] and treated the entire subject twice over, once in a historical survey (with a mainly non-controversial outline) tracing the development of theological ideas from writer to writer, and then on a conceptual basis.

The purpose of this dual method is to overcome the many *Einleitung*-problems. But once we acknowledge different literary strata and religious levels, then we have to judge for ourselves which is "higher" revelation. Thus many synthetic summaries of O.T. theology include doctrines of resurrection and post-temporal vindication, but older or more naïf beliefs more widely characteristic of the O.T. may be abandoned or altered to mean "the firm conviction of God's control of history"—which is really an evasion based on post-O.T. insight. Are we right in attempting a unified view of God drawn from the whole O.T., when any basic common minimum (Procksch's "unchanging nucleus") must be an unfair diminution, and a collection of high points can be justified only by adopting some external criterion?

Does not the real choice lie in fact between the historical account, the phenomenology, and the systematic organization from the avowed standpoint of faith? This choice was long ago describer by Schultz,[3] when he distinguished firmly between what he called "Biblical Theology", i.e. "that branch of theological science which gives a historical presentation of revealed religion during the period of its growth", and "Biblical Dogmatic" which seeks to give a "systematic presentation of the religious ideas". Schultz's own work, like that of Procksch, tried to perform both tasks: but Procksch realized more clearly that the second could properly be done only by admitting one's own post-O.T. position—otherwise one would be compelled to restrict one's conclusions to the merest torso. And although in his purely O.T. conclusions he does seem so to restrict himself, nevertheless elsewhere he asserts firmly that the O.T. is essentially incomplete. Jews and Muslims have both sought to complete it in their own way;[4] but for us as Christians it is the New Covenant which "supersedes and brings to an end the Old".[5] In his now famous opening phrase, "All Theology is Christology". Prof. Porteous has put the matter plainly in a recent statement: "For the Christian . . . believing as he does that the Old Testament and the New Testament correspond to each other as promise to fulfilment, the Old Testament will appear, considered theologically, not other than it actually is, but with the emphasis laid in a particular way because of the known sequel."[6]

It is from this standpoint that the present writer wishes to advance some tentative suggestions. Though open to semantic and archaeological refinements, the phenomenology may largely have done its

[1] O. Procksch, *Theologie des A.T.*, 1949.
[2] Eng. trans. in 2 vols: *O.T. Theology*, 1892.
[3] Vol. 1, p. vii: not to be confused with Gabler's more famous—but less useful?—distinction between "biblical" and "dogmatic" theology.
[4] Op. cit., p. 713. [5] Ibid., p. 7. [6] *S.J.T.*, op. cit., p. 168.

work. Let us then take "theology" to mean "the truth about God for us", and treat the O.T. as a whole because of its Spirit-guided acceptance by the Church as canonical Scripture, transmitting a special quality of revelation. But at the same time let us look for a scheme of organization which will (1) allow the use of critical method and its findings; (2) permit comparison of different theological insights within the O.T.; and yet (3) bring out a form natural to the material which will unite more satisfactorily with the N.T. to reveal the One God and Father of all.

Theology is the science of reasoning from God's acts to his nature. It is a necessary science, for while the acts of God may be directly experienced, his nature may not.

We are familiar with the dictum that the Bible is the record of the Acts of God. The O.T. writers accepted by faith certain events and circumstances as these divine dealings, and their presentations of these historic experiences form the Scripture we possess. It is the judgments implicit or explicit in these presentations which give us their theology, their idea of the nature of the divine agent.

History so seen and presented we have come to speak of as *Heilsgeschichte*. But if the faith of the *Heilsgeschichte* is to be ours, we are compelled to face two important problems: what is the relation of the *Heilsgeschichte* to scientific record? and, how is the reality of that faith to be mediated to us, who cannot be in touch with the naked experience on which it was based?

To clarify the first question, let us take an example: the foundation-tradition of Israel, the Exodus. To the plain man's question, "Did the Exodus ever happen?", what do we answer? The O.T. accounts come from several circles of tradition, evincing different viewpoints which vary in narrative detail, and embodying verse passages and legal material. First, clearly, there are several reservations we must make. We recognize error or fiction where there are irreconcilable narrative contradictions: we recognize that here, as so often in the Bible, Scripture is our only source of information, and many points it must forever be impossible to confirm or deny: we recognize that "miracles", in the extreme sense, cannot be disowned except on *a priori* grounds, but that to begin with they have to be ignored, for they belong properly to the "salvation" side of the "salvation-history" mode of presentation, and are as yet inadmissible. But at rock bottom almost all scholars would accept the statement: "some ancestors of Israel, an oppressed minority in Egypt, escaped under a leader called Moses". Noth would place the irreducible minimum about there, and finds it probable in the light of such cross-checking as we can make.

Despite recent discussion, no good case has been made, in the present writer's opinion, for devaluing the requirement that the Bible shall be at least *rooted* in fact. Evangelistically this is still a prime issue, and the ordinary customer is right not to be diverted by arguments over the meaning of "fact". To quote Prof. Porteous again: "Faith has a relation to history as its inalienable province from which it cannot afford to be banished into some purely transcendent

region."[1] If we refuse to consider whether our footholds in temporal events remain, we must abandon the Bible: for the Biblical "myth" is precisely that God-determined "historical" events do happen.

Now for the Biblical theologian, as soon as a "historical" foundation has been admitted—even though there may be wide divergence of opinion about its exact limits—he is free to return to the Scripture, and reunite the "salvation" and "history" components of his subject. All the elements of the Exodus story have theological significance, for they all interpret the event theocentrically. The bent of every phrase does the same: "Yahweh said unto Moses", "Yahweh hardened Pharaoh's heart". And there are many similar passages outside the Book of Exodus itself: e.g. Ps. 114, Hos. 11. 1. The vital point is that scientifically the theologian can rely on an event sufficient to carry the theological account given him, as it seeks to convey the insight into the nature of God given the writer by the events he experienced.[2] There need be no conflict between *Heilsgeschichte* and "scientific" history, for the former is the latter transmitted by faith, and faith's content cannot be proved or disproved. It is suspect only if it claims to be based on things seen, and it can be shown that there never was *anything* to see.

We thus avoid the false distinction between God's revelation of himself in act, and in the understanding of that act which he gives to men. To say "This is the Lord's doing" is to imply "The Lord is such as to do this". The judgment and the inference are both integral to the revelatory act, and are given by Spirit.

In the O.T. itself, a particular epoch of the nation's history seems pre-eminently to be *Heilsgeschichte*. This is most striking in various examples of historical paraenesis in the Psalms, e.g. Nos. 78, 105, 106, and 136. The central historical experience in these recitals is Israel's rescue from Egypt, together with the wilderness wanderings and the conquest of the Promised Land: these events, in a form based substantially on the same traditions as the Pentateuch, are found, with varying emphasis on individual elements, in Pss. 78. 12–55; 105. 16–45; 106. 7–34; and 136. 10–22: to this central core Ps. 78 adds later history down to David, 105 the call of the Patriarchs, 106 history down to the Exile, 136 the Creation and Providential sustentation of the universe. In some form, most of O.T. history and life appears in these recitals. But, as can be seen from the space given them and also from the judgments with which they are presented, these various additions have not the originative importance of the central theme: 78 and 106 see Israel's later history as apostasy because of the covenant-election made by the earlier acts of God—and in this they are typical of the greater part of O.T. religion: in 105 the Patriarchs are called in preparation for this election. In Ps. 136 the unity is given by the refrain: all God's acts, like his original nation-building, are acts of *hesed*.

[1] *O.T. and Modern Study*, p. 321.

[2] We are surely not still hogtied by the assumption that any statement with a theological tendency is *ipso facto* unreliable? Cf. Buber: *Moses*, ch. 1, "Saga and History".

These recitals are set in a hortatory and supplicatory framework, for they are intended to evoke ethical and spiritual response—praise of God and keeping of the covenant-obligations. "Knowledge of God" is not just informedness about his acts (Jer. 22. 16)[1]—indeed, is such bare informedness logically possible?

But as well as evoking moral response, the *Heilsgeschichte* has another significance as cult-myth. Its recital is for the Israelite that crucial act of worship whereby he reaches out into eternity and claims the help of Divine Providence for contemporary life. The character of Yahweh revealed to faith by his acts in the past is still the source of his acts now. Hence, from the foundation-myth spring "new" myths,[2] especially towards the end of the Exile, expressing the same existential truth: but the oft-noted "historicization" of these myths also stems from the historical character of the foundation-myth, and is what, in essence, makes the religion of the Old and New Testaments unique.

Might it not, therefore, be a profitable, if interim, exercise to write an O.T. theology completely round a historical framework—the *Heilsgeschichte* and the other experiences of God in history which were nodal points for the O.T. writers themselves? That we can no longer get in touch with the naked events matters nothing: the advantage is that *formally* we are comparing the things that ought to be compared—sets of interpretations derived from a common experience.[3] In this way we give full play to literary and form-critical disciplines, but minimize the obstacle of our inability to give an assured relative chronology of strata.

This experiment might prove a helpful complement to the more usual method of collating categorical assertions of God's attributes, which too often leads to undiscriminating use of sources. God's holiness, righteousness, lovingkindness, etc., are terms used by the Biblical writers to evaluate the divine actions which are their primary interest, and which they thus mediate to us. (Hence the vital importance of semantics.) Final synthesis in our own language must always be largely personal, but it might be easier to compare and integrate O.T. value-judgments without distortion, if we reverted to the natural Biblical order and collated them under their respective salvation-events.[4]

Such an approach is, of course, very similar to our present attitude to the N.T. There are fascinating similarities of shape. The *Heilsgeschichte* is in truth the O.T. Gospel—and a fourfold one at that! And both were perhaps literarily complete only after prophet, psalmist, sage and apostle had used the traditions out of which they were formed in their doctrinal and homiletic approaches to contemporary

[1] For Prof. Porteous' decisive rebuttal of Martin Noth's views on this point, cf. *S.J.T.*, op. cit., pp. 160 f.

[2] Cf. Bentzen, *King and Messiah*, especially ch. 6.

[3] This is not to forget that some strata, e.g. Chronicles, are in fact *re*-interpretations of a faith transmitted at secondhand in the way described.

[4] Much of this work has already been done, but it has not found its way into O.T. theologies—perhaps for lack of a suitable overall pattern?

life. Again, Judges-Samuel-Kings and Acts are both sacred histories of the redeemed community; Apocalyptic in both Testaments wrestles with the same problems in terms of its contemporary myth.

And this, in conclusion, suggests an answer—an additional and this time theological answer—to the second of our great problems: how to make the O.T. relevant to-day. Our own primary foundation-experience, the Life, Death, and Resurrection of Jesus and the gift of the Paraclete, is also mediated to us by the faith of witnesses: we are as cut off from that naked event as we are from the Exodus.[1] We meet it in ethical response and sacramental worship in a Spirit-filled community. But we hold it to have been a naked event at a certain point in time: and the N.T. is for us the final "new" myth, the supremely historicized transmission of complete revelation, in an ascending scale which began with the *Heilsgeschichte* and reveals one Yahweh. By a formal system such as that suggested above, it may be possible more easily to compare the evaluations of God in both Old and New Testaments, and to use the Old as it should be used—to correct and enlarge the dominant understanding given to us in the New.

JOHN BAKER.

Non-Professional Ordained Men in Industry

INDUSTRY dominates national life. The Church of the nation must find ways of serving industry and of speaking to it.

"We strongly support the growing volume of opinion which holds that the Church should recognize the necessity of a supplementary non-parochial ministry to meet the demands and opportunties presented by the field of industry."[2] One role of such a supplementary non-parochial ministry is that of men ordained while in full-time employment and commissioned to exercise their ministry at their place of work.

A determined attempt by the Church of England to be the Church of an industrial nation includes more than new uses of the ordained ministry. Such an attempt calls for a theological understanding of industrial society and discovering how the Christian message can become alive and meaningful to it. It calls for a new layman, dynamic, theologically-minded, native to industrial society, and new expressions of Christian living, orders within the Church, to carry on the Christian mission there. What is needed stands in unhappy contrast with what exists.

The primary emphasis of the ministry of a man ordained at his place of work must be missionary. The position has deteriorated too much since the industrial revolution for his ministry to be mainly pastoral. He has to help to create the thought and the men required.

[1] This is not to deny that it is far more *important* for us than the Exodus. Perfect Salvation is offered to men in Christ Jesus alone: but even so the attitude of those Christians who see in the O.T. origins facts having *no* personal connexion or value for them is to be deplored.

[2] Social and Industrial Council of the Church Assembly, report on Moral Rearmament, 1955, p. 46.

He has fully to exercise a ministry of word and sacrament. It is a general ministry of the word to all, by preaching and teaching, and a particular ministry to those men he calls out and builds around him. It is a ministry of the sacraments, particularly of holy communion to those new laymen. A problem of jurisdiction awaits solution here; for instance, men in a certain works may prefer to bring their children for baptism to an ordained minister working there rather than to their parish priest. The extra-parochial position of university colleges and the armed services may be a guide.

Such a man's ministry has secondarily to be pastoral in befriending and counselling the men to whom he is appointed.

It has thirdly to be generally cultural. Education and civilization are traditional accompaniments of the Christian mission. Livingstone put them first: "If we call the actual amount of conversions the direct result of Missions, and the wide diffusion of better principles the indirect, I have no hesitation in asserting that the latter are of infinitely more importance than the former."[1] Dr Roland Oliver expands this: "That a pioneer missionary should make it a part of his duty to introduce the arts and sciences of civilization was itself a proposition not universally accepted in Protestant circles; that he should consciously aim at the indirect results, and press on into unexplored regions, leaving half- or even unevangelized peoples behind him, was quite startling. But Livingstone went further. As he travelled down the Zambesi, observing not one Bantu tribe but a score, he became convinced that the chief hindrance to the Gospel lay not so much in the refractory wills of individuals as in the great social evils of African society, in the poverty which bound it to material ambitions, in the ignorance which surrounded it with fear, in the mutual repulsion of its tribal groupings which laid it ever open to violence."[2]

An ordained minister in industry should help to undo some of the deadening effects of an opiate and divided society and of a society in which an efficient system of education tends to cream off the able. He should stimulate thought, encourage the taking of resposibility, shake complacency and point to the potentialities of life waiting to be realized by men to-day. He must help men to grapple with the difficult problems, technical and human, of industry itself and with the more general problems of an industrial society.

There are a number of things which such a man is not. He is not a layman, although he in no way minimizes the importance of laymen and although much of what he does a layman in that position should do. Most of the Christian mission to industry must be carried by laymen, but that mission is incomplete without the ordained minister's distinctive part.

He is not a helper-out in parishes, an ordained lay-reader, whose task is to assist hard-pressed parochial clergy by taking Sunday duty. A supplementary, non-professional ministry may well be necessary in the parishes, but that is not the function of the man under dis-

[1] Livingstone to Tidman from Linyanti, 1855; quoted in R. Oliver, *The Missionary Factor in East Africa*, p. 10.

[2] Ibid., pp. 10–11.

cussion. His concern is his place of work and organizations connected with it like trade unions, professional associations, and political parties.

He is not an industrial chaplain, as at present understood, who serves a large works or a whole industry. As against the extensive ministry of the industrial chaplain he exercises an intensive ministry in depth at his place of work, living alongside men and continually in touch with many of those who slip through the wide-meshed net of the industrial chaplains. The value of the extensive ministry of industrial chaplains within a coherent national policy of mission to industry is already recognized and proved in a small way in practice. Industrial chaplains may seem a more economical use of the Church's scarce man-power; it remains to be discovered by experiment whether ordination of men at work may not advance a new quality of Christian living and a new form of Christian association, appropriate to and with roots in industry, "a light-bearing community", in Abbé Godin's phrase, within the natural community of industry.

He is not a deacon, for a deacon lacks full sacramental powers and is not, according to the ordinal and to present practice, a missionary but a servant, in training, of congregations already in existence. Nor is such a ministry a means of rehabilitating the diaconate or of raising it to its early glory of administration and of personal service of the bishop.[1] It is a function of the priesthood, for those called to be "messengers, watchmen and stewards of the Lord".

Two kinds of men are suitable for ordination in this way; one is the natural leader, born and bred in industry and the world around it, and the other is our traditionally trained man from the traditional sources. The first may be the more desirable ultimately, but at present we may have to use the second in the self-eliminating task of finding the first, who when he is found sets problems of training so that he may at least not be spoiled. The first kind of man may come from any level of industry and he will have acquired status through his life's association with industry. The second kind of man cannot hope for that status, and there may be barriers raised by differences of background and education, although he will soon begin to reach a sufficient position for the exercise of his ministry. This man must work as a labourer, a theologically appropriate station and in many industries tactically suitable. As a labourer he stands with a group most cold to the traditional wooing of the Church.

A question is sometimes asked about the age of a traditionally trained man dropped into industry. If the emphasis is on a pastoral ministry an older man is usually preferred for his greater experience. If the emphasis is on mission in a strange field previous experience is not greatly relevant and the qualities of a young man are required, adaptability to a new world, enthusiasm and willingness to try the impossible, and with all this some power and equipment

[1] According to Eusebius, third-century Rome was divided into seven areas, each administered by a deacon. *Didascalia Apostolorum* (O.U.P. edition, 1929), p. xl, speaks of the deacon as "the hearing of the bishop, and his mouth and his heart and his soul".

for wrestling with the considerable intellectual and moral problems which arise.

Theological objections are sometimes raised, e.g. that such a use of the ordained ministry is contrary to the Bible, Christian history, and the intention of the ordinal. To these objections must be answered directly no. The New Testament writers and the Church of the first few centuries were familiar with men of all ranks of the clergy continuing at a secular occupation,[1] with St Paul as model.[2] The reasons for the increasingly professional ministry need investigation; and perhaps the collapse of Roman civilization contributed towards it by turning the clergy of the Dark Ages into schoolmasters and civil administrators, from which duties they partly retired into professionalism with the recovery of a fair standard of civilization and a revival of the laity in the Middle Ages.

There is a legal difficulty in the canons of 1603 and the Pluralities Act of 1838,[3] which confirm the professionalism of the clergy, with certain exceptions, by forbidding them to engage in trade or to do manual work. The canons and the civil act stand at an opposite pole from the Bible and the early history of the Church, belonging to a period when clergy were plentiful and when the Church was thought to be adequately fulfilling its responsibilities to the nation. They were not designed to hamper the missionary task of the Church.

The ordinal stands above the question of secular employment and concerns. Only one phrase could be taken as forbidding them, "laying aside the study of the world and the flesh", and that is of doubtful interpretation. Many clergy, like most laymen, think it their duty to join pressure groups which influence the administration of our plural society. The ordained man in industry finds his main group, the trade union or professional association, chosen for him. The Christian, lay or ordained, will face problems within these groups.

Fears have been aroused by the action of the French bishops against the Mission to France. There is little danger in England of clergy falling into Communism, while the Church of England is Protestant and Reformed. The danger of sectarianism here lies not so much in the holding of Protestant ideas as in the growth of an organization separate from though overlapping the parochial system and beyond the control of bishops. To-day it is impossible for the Church to serve the nation adequately through the parishes. The Church must find other ways of "being parochial", in the Biblical sense,[4] towards the dominating institutions of national life and therefore, especially, towards industry. These new "parishes" must be

[1] Roland Allen in *The Case for Voluntary Clergy*, 1930, collects some of the evidence.

[2] Acts 20. 34, 35. 1 Cor. 9. 14, 15. 1 Thess. 2. 9.

[3] Canon 75 of 1603 forbids ecclesiastical persons to engage in any "base or servile" labour. It is under review by a commission of Convocation. Sections 28–31 of the Pluralities Act, 1838.

[4] E.g. Heb. 11. 9: παρῴκησεν: Abraham . . . camped as an alien in the land of promise. In 1 Pet. 2. 11, "parishioners", παροίκους, are linked with pilgrims. "Parochial" words in the New Testament describe a temporary stay. It is ironical that the present parochial system should be treated as a constant.

linked with the whole body of the Church. One way is through ordination. An ordained man is a link vertically with his bishop and a link horizontally with his fellow clergy and the rest of the Church. Groups of laymen soon become sectarian; a properly constituted Church order is at least a help towards catholicity.

The perilous position of the Church of England on the fringes of national life to-day calls for a radical policy of mission. The position has not altered greatly since the industrial revolution, and in the intervening years many leaders of the Church have drawn attention to the need for such a policy, with the Social and Industrial Council of the Church Assembly the latest arrivals on the scene. In 1857 Archbishop Tait, when Bishop of London, said: "It is the upper and middle classes who form the church-goers throughout this country; and a vast mass of the population are estranged, not only from the Church of England, but from the Gospel itself. Both in our crowded cities and in our remote country districts there is a very numerous body of the poor who cannot, and another who will not, enter the churches."[1] Tait revealed a robust attitude towards experiments in his first charge in 1857 to the diocese of London: "Let all zealous efforts, honestly undertaken with the view of advancing our Church's means of reaching souls, be tried. . . . Do what we will, some things, which, as individuals, we do not like, cannot be stopped from working, and they had better work under proper control."[1]

Tait's master and predecessor at Rugby, Dr Thomas Arnold, had written earlier: "As the population increased, and began to congregate into large masses in those parts of the country which before had been thinly inhabited, the Church required an enlarged machinery, at once flexible, and powerful. What she had was both stiff and feeble; her ministers could only officiate in a church, and were compelled to confine themselves to the prescribed forms of the liturgy; while the Dissenters, free and unrestricted, could exercise their ministry as circumstances required it, whether in a mine, by a canal side, or at the doors of a manufactory."[2] Arnold circulated a paper in 1841 on the order of deacons.[3] He proposed to supplement the parochial ministry by ordaining men at work to the diaconate, to form a college under the parish priest.

Arnold outlined a realistic policy for the Church in the new industrial areas, but he was less bold in advocating the ordination of men outside the parochial system for mission than the Father of the Church of England, Hooker. Hooker wrote: "For if so be the Church may not lawfully admit to an ecclesiastical function unless it tie the party admitted unto some particular parish, then surely a thankless labour it is whereby men seek the conversion of infidels which know not Christ and cannot therefore be as yet divided into their special congregations and flocks."[4] Even in his day drastic measures were

[1] Randall Davidson and William Benham, *Life of Archibald Campbell Tait*, ch. xi.

[2] "On the Principles of Church Reform", 1833, p. 276 in *Miscellaneous Works of Dr Arnold*, London, 1845.

[3] *Miscellaneous Works*.

[4] *Laws of Ecclesiastical Polity*, Book 5, LXXX, (3).

necessary in Hooker's judgment to make the Church the Church of the nation: "Is it not plain that unless the greatest part of the people should be left utterly without the public use and exercise of religion there is no remedy but to take into the ecclesiastical a number of men meanly qualified in respect of learning?"[1]

Those who propose some apparently effective use of the ordained ministry have the disheartening experience of joining a great company which the Church over the centuries has ignored. Yet the right use of the ordained ministry is vital if the Church is to fulfil its responsibilities to industrial England.

MICHAEL JACKSON.

Canadian Letter:

A NEW DRAFT PRAYER BOOK FOR THE CANADIAN CHURCH

BEFORE the General Synod of the Canadian Church meets early in September in Edmonton a "Draft Prayer Book" will have been printed and sent to the clerical and lay delegates to that Synod. This Draft Prayer Book, which will be presented to General Synod for its initial approval, is the result of the long and diligent work of a Committee for the Revision of the Prayer Book which began its work following the General Synod of 1943. Various sub-committees were set up in different parts of the country to study and offer suggestions for the revision of the many services of the Prayer Book. A Central Revision Sub-Committee was charged with the task of co-ordinating and reviewing this work. It is this Sub-Committee which has met most frequently and worked hardest at the task of producing a Revision of the Book of Common Prayer which would be acceptable to the people of our Church and worthy of the best traditions of Anglican worship. The chairman throughout has been Bishop W. T. Hallam, formerly Bishop of Saskatoon, and the secretary has been Principal Ramsay Armitage, of Wycliffe College, Toronto.

This will be the second revision of the Book of Common Prayer of 1662 that has been undertaken by the Canadian Church. The first Revision of 1918, which is the Prayer Book in use in the Church to-day, made certain verbal changes to bring the language more up to date, added a number of occasional services, such as a Harvest Thanksgiving Service and a Service for Children and a section for Family Prayers, but left unaltered the main Services of the Prayer Book. This second revision, while retaining a conservative outlook, has nevertheless undertaken a thorough examination of all parts of our Prayer Book, and is making suggestions for revision in nearly every service. Few of the changes are either drastic or revolutionary, but all are intended to help make this new Prayer Book a better instrument for the Public Worship of our Church. Modern trends in

[1] *Laws of Ecclesiastical Polity*, Book 5, LXXXI, (5).

Liturgical Studies have been recognized, but not slavishly followed. The aim has been to produce a *Canadian* Prayer Book, suited to our country and people, while retaining as fully as possible the structure and words and spirit of the old Book of Common Prayer.

Some of the work of the Revision Committee has been in the hands of the Church for a number of years; the Baptism Service for Children, and the Marriage Service, having been given permissive use at earlier General Synods. A major piece of work was undertaken by Dr F. H. Cosgrave, formerly Provost of Trinity College, Toronto, and by the Rev. Dr Roland F. Palmer in their careful study of the translation of the Psalter. The Psalter in the Draft Book will incorporate much of their work, which has aimed at retaining in the main the present rhythm and wording while removing obscurities and making a number of corrections in the text. A lectionary for the Sunday reading of the Psalms will be provided.

One draft of a new Order for Holy Communion was issued to the Church for study three years ago. Since then a large number of criticisms and suggestions from individuals and groups across Canada have been received and carefully considered by the Central Revision Sub-Committee and by the Revision Committee. As a result the order for Holy Communion in the Draft Book has been changed in some particulars, notably in the Consecration Prayer.

Archbishop Carrington of Quebec has been responsible for a thorough study of the Collects, Epistles and Gospels, and the few necessary but important changes in that part of the Prayer Book will be largely the result of his wide knowledge and painstaking work. The revision of the Burial Service, of the Office for the Visitation of the Sick, of the Catechism, and of the Litany have all been carefully done and should prove widely acceptable. The changes in Morning Prayer are very few in number, but Evening Prayer has undergone changes in the opening penitential section, while after the Third Collect a wide liberty is granted in the use of prayers and thanksgiving. The selection of Prayers and Thanksgivings has been considerably enlarged and an index provided.

The present long Introductory or Prefatory part of our Prayer Book has been definitely shortened. Some of that material has been moved to the back of the book. There has been, as well, a rearrangement in the order of the Contents of the book, with the Holy Communion Service preceding the Collects, Epistles and Gospels. Two or three occasional services which are seldom used have been shortened.

Recently a notice appeared in the *Canadian Churchman* to the effect that extra copies of the Draft Book would be printed, if sufficient orders were received by the Anglican Book Centre. It is being printed by the Cambridge University Press. While no one should anticipate the decision that will be reached by the General Synod in regard to this Draft Book, it deserves careful study by as many interested churchpeople as possible. Those of us who have had the privilege and responsibility of membership on the Central Revision Sub-Committee have felt an increasing respect for the high merits and workmanship, to say nothing of the beauty of the English prose,

of the 1662 Prayer Book; but we have still gone on, in growing humility, with this, our first real attempt in Canada to revise the Prayer Book in its entirety. Our respect and love for the Book of Common Prayer as it has come down to us is shown in the fact that the Draft Book is still, very largely, the Prayer Book of 1662.

R. L. SEABORN.

OUR CONTRIBUTORS

The Rev. John Townroe is Chaplain of King's College, London, at St Boniface College, Warminster.

The Rev. John Baker is Chaplain of Cuddesdon College, Oxford.

The Rev. Michael Jackson is a deacon who is working in a Sheffield steelworks.

The Very Rev. R. L. Seaborn is Dean of Quebec.

CORRESPONDENCE

"LIGHT FROM THE MODERN WEST?"

To the Editor of THEOLOGY.

SIR,

The representatives of Jehovah's Witnesses come to the doors of the homes in our parishes well primed. They engage our people in argument, they lead them off into strange and unaccustomed territory, they get them at a loss. Mr Gray's article will have set our clerical consciences pricking. We have been aware of what is going on, but few of us have understood the extent of the menace or taken it into sufficiently serious account in our instructions. It would, however, be an immense help to have a brief pamphlet to put into laypeople's hands, which would provide them, not with any detailed account of the tenets of Jehovah's Witnesses or their organization, but simply with questions to ask them. These should not be catch questions, but such as would draw from them ready answers exposing the fantastic and anarchic character of some of the ideas which they propound. Most members of the Church of England are not particularly vocal—not perhaps such a terrible defect as it is nowadays fashionable to suggest. They need to be provided with openings. One has bought or been sent pamphlets dealing with Jehovah's Witnesses, but none which seem to fulfil this need? Does anything of the kind exist?

Yours faithfully,

MAIDSTONE. FRANK BENNETT.

The Rev. G. F. S. Gray writes:

The only pamphlets about the Jehovah's Witnesses from an orthodox Christian viewpoint of which I know are *Jehovah's Witnesses*, by the late J. M. Swift, 14 pages, Mowbrays (4d.), and *Jehovah's Wit-*

nesses, by K. N. Ross, 8 pages, S.P.C.K. (9d.). In addition, Dr Horton Davies's little book *Christian Deviations* should not be forgotten—one of its chapters deals with the Witnesses.

I entirely agree with Canon Bennett that ordinary churchpeople need ammunition with which to repel assaults made on them by the Witnesses, though I do not think it would be satisfactory, or even possible, to provide this without also first giving them a little outline information about the movement. I am not, however, clear that this should take the form of questions: these might merely encourage Witnesses to prolong an argument already quite long enough, I would sooner see a brief statement of answers which could be given to Jehovah's Witnesses, somewhat along the following lines.

(1) It is sheer disloyalty to Christ to hold, as the Witnesses do, that he is just a demigod, a created being like any ordinary man, not God become man.

(2) The Witnesses have their own explanations of the Bible: but they are by no means the only group to have unusual explanations of it. Such widespread movements as Christian Science and the Christian Spiritualists also claim to base their systems on the Bible. And of course in the last century numberless smaller sects have arisen, most of them like the Witnesses in the U.S.A., all claiming to base themselves on the Bible: for example, one sect was founded with opposition to high schools as its main tenet, because of St Paul's injunction "Mind not high things" (Rom. 12. 16). Even if we assume that traditional historic Christianity is to be abandoned, why should we choose to follow the Witnesses rather than one of the other movements? The only sound attitude is to be guided by the general consensus of faithful Christian people, that is the Church, taking into account the findings of those who have made much study of these things (and who do not claim knowledge which they do not possess, as the founder of the Witnesses claimed to know Greek and Hebrew, though quite ignorant of them).

(3) While we acknowledge with shame the many blots on the Church's record (and to do so is no recent innovation: see Archbishop Laud's prayer for the Holy Catholic Church), we cannot dismiss contemptuously all the great saints and teachers of the Church as wicked fools, as the Witnesses would have us do: it is ludicrous to pretend that till Pastor Russell arose there was no true religious devotion: is it credible that between Jesus Christ, or at least St Paul, and Pastor Russell there should have been only corrupt and perverted religion?

(4) The Witnesses are no doubt sincere and devoted and well-meaning. But so, for example, was the Spanish Inquisition: and the most well-intentioned people can on any showing be mistaken either entirely or in part. We may commend the rejection by the Witnesses, as by many others, of the doctrine of everlasting punishment (which incidentally is not now held by any of the bigger Christian Communions). But there is no good reason in favour of any other of their distinctive tenets. Most of these involve quite unjustified manipulations of Bible texts, if not entire misunderstandings of them.

(5) There is something wrong about a faith which involves not just criticism but wholesale denunciation of everyone else and ascription to them of evil motives, such as is the main staple of Jehovah Witness literature, and at the same time such complete self-assurance and self-righteousness. There is a wrong tolerance which is really indifference to truth or to goodness, as the case may be. But our faith should be such as to allow both definite conviction on the one hand, and tolerant generosity, and recognition of truth even in unlikely quarters, on the other.

BOOK REVIEWS

PRINCIPLES AND PROBLEMS OF BIBLICAL TRANSLATION. By W. Schwarz. Cambridge University Press. 25s.

The title suggests a companion volume to Mgr Knox's *On Englishing the Bible*; but the sub-title, "Some Reformation Controversies and their background", shows that the scope of the book is very different. Its purpose is to discuss the relation of a translation to its original: can it be so excellent, owing to divine guidance and the authority of the Church, that it becomes "authentic" and displaces the original? The problem is new to many readers and they will find the discussion most interesting, even exciting. Incidentally, the author has complete command of the English language and can be read with unfailing ease and pleasure.

The problem is whether a translation is necessarily an interpretation; if it is, can it be God's word? Can it be more than man's interpretation of God's word? Now, the Vulgate was not declared to be authentic, in the sense of replacing the original in every respect, until 1546; and this only became necessary by reason of humanist attacks. To begin with, it was viewed with suspicion as a supplanter of the Old Latin version.

The story goes back to the Septuagint and the miraculous circumstances of its origin, suggested by the Letter of Arisbeas and embellished by Philo, whose account was accepted by the Christian Fathers. God intervened and the men concerned were prophets sharing the spirit of Moses rather than translators. The Old Latin Bible was translated from the Septuagint and when Jerome went back to the Hebrew he had to face inveterate prejudice. He declared that the Hebrew original alone was God's word and rejected the miraculous story. Augustine took up the challenge.

The situation recurred in the sixteenth century. Reuchlin (born 1455) was the pioneer of Hebrew study on the part of Christians. He was the leader of the humanists, whose motto was "back to the sources", and who insisted on the importance of language-study, if the Bible was to be understood. But he was confronted with the belief that the Jews had depraved the Hebrew text by leaving out prophecies of Christ and only the cautious encouragement of Hebrew studies by the Papacy enabled him to overcome opposition. He had all the enthusiasm of a neophyte. "When reading Scripture [i.e. in

Hebrew] I seem to see God speaking himself." The opposition urged that only theologians are allowed to criticize the Bible; philologists have no status. The word "obscurantists" goes back to those who fought Reuchlin.

Erasmus was the next great name in the controversy; he was little interested in theology and insisted that it was the task of the literary man to provide the translation of the Bible for the theologian. He went beyond Reuchlin and made a knowledge of ancient literature, including the orators, essential for understanding the Bible, and here was able to appeal to St Jerome and the Greek Fathers against the beliefs of the contemporary Church.

Luther, on the other hand, championed the inspirational view of translation. Justification by faith was revealed to him by God and he rightly interpreted and translated the text in the light of the new knowledge; other parts of Scripture had to be made to agree with his own illumination.

The book gives no direct guidance to modern translators, but indirectly it suggests many searching questions. Does God's providence, shown in the writing and reception of the two Testaments, desert us when his word is conveyed to the men of to-day? and can that providence be extended so as to imply a measure of inspiration? At least we may suggest that continual attention to the needs of the Church and the preservation of the values of traditional language enshrined in liturgy and devotional books form an essential part of their task.

CHICHESTER. W. K. LOWTHER CLARKE.

THE PLANTING OF CHRISTIANITY IN AFRICA. Vol. II, 1840–1878. By C. P. Groves. Lutterworth Press. 27s. 6d.

In the first volume of his great work, published in 1946, Professor Groves struggled heroically, but inevitably without complete success, to bring outward order into a diffuse and rambling story, extending from the beginnings of the Church in Egypt to the arrival of David Livingstone in southern Africa in 1841. The present volume is in contrast concerned with a period of less than forty years, in which the subject has an obvious and majestic unity, affording full scope for the author's great learning and for his skilful pen. It is the period which begins with the deployment of missionary effort in West Africa from its first base in Sierra Leone right along the Guinea Coast, with the first pioneering mission of Krapf and Rebmann in East Africa and with the early northward probings of Moffat and Livingstone from the South. It ends with the launching of the great inner African missions, Roman Catholic and Protestant, to the Great Lakes and up the Congo, which followed from the achievements of the explorers, and above all from the later journeys of Livingstone himself.

In comparison with the corresponding portions of Professor Latourette's mammoth *History of the Expansion of Christianity*, Groves's work makes astonishingly easy and satisfying reading. It is not at all the dry catalogue, the relentless missionary gazeteer. The

stage, geographically and ethnographically, is compellingly and accurately set. The leading personalities are extremely well brought out. If Livingstone is allowed a little too much to dominate the scene, we have,at least in a footnote, the whole character of Lavigerie, in his superb reply to Macmahon's offer of the archbishopric of Algiers: "Vous me proposez une mission pénible, laborieuse, un siège épiscopal de tous points inférieur au mien, et qui entraîne avec lui l'exil, l'abandon de tout ce qui m'est cher. . . . Un évêque catholique, monseiur le Maréchal, ne peut répondre qu'une seule chose à une semblable proposition: J'accepte le douloureux sacrifice qui m'est offert." Groves, as genuinely as Latourette, has transcended in his work the barriers of denomination. The story is that of the whole Church, divided in its earthly leadership, but yet, if seen in the round, moving in a not entirely unco-ordinated way about its Master's business.

There is however one respect in which this book scarcely rises above the jargon and cliché of the missionary reports out of which it is so largely built. The apostles come to Africa, found communities of so many souls, die young, and are replaced; the Church militant moves triumphantly ahead. But we hear all too little of the real circumstances in which these pioneers worked, or of the nature of the first momentous contacts between Christian and pagan. What did a mission station look like? What motives induced the local African community to allow it to be built? Who were the first converts—the chiefs and elders of the tribe, or the household servants of the mission? What was the role of the liberated slave in the expansion of the Church? At what stage in the proceedings did active persecution arise, and why? What were the "other than saving influences of Christianity" which Livingstone considered so important? If the subject is the planting of Christianity, and not merely the history of missionary activities, these and similar questions are important, and their importance increases with each new stage in the work. It is not, of course, that Groves has left us quite without information on these points, but that he has failed to generalize, to bring out the two or three salient patterns which emerge from the multitudinous sources in letters, diaries, autobiographies, and other private papers. And it is also in these matters that his study of Roman Catholic expansion compares least favourably with his treatment of the non-Roman organizations. It is not that he is biased, but simply that he has read less widely in the informal literature of Roman Catholic missions.

Needless to say, such criticism is intended to stimulate and not to deter, for it is safe to prophecy that Professor Groves is writing what will be for many years to come the standard work in an important field of ecclesiastical history.

Roland Oliver.
London.

The Ecclesiastical Courts: Principles of Reconstruction. S.P.C.K. 15s. 6d.

While some public interest was excited by the debate on the

M.R.A. Report at the Spring Session of the Church Assembly, the debate which followed it on the Report of the Commission on Ecclesiastical Courts was mainly ignored by the press, although the Archbishop of Canterbury, in the chair, declared at the end that he had "never known so helpful a debate on a really important subject". The importance of the subject is no less than the safeguarding of the good order, faith, and worshipping life of the Church. This was the vision which the members of the Commission kept before them, as they strove to fulfil their terms of reference "to take into review the general system of ecclesiastical courts . . . and the nature of the laws administered in so far as they concern charges which may be brought against clerks in holy orders".

Confronted with the grave disparity between the law of the country and the modern practice of the Church, the Commission proposed: (1) A drastic reduction in the number of Courts. At present there are four Courts and five quasi-courts to each diocese, and six Courts for each province. These they would reduce to only one for the diocese and three for the province, but strengthened in membership in each case. Their concern would be limited to clergy discipline "conduct" cases. (2) The establishment of an entirely new "Court of Ecclesiastical Causes Reserved", to exercise exclusive jurisdiction over all doctrinal, ritual and ceremonial cases, which would be sent on to the Court for trial after preliminary investigation on behalf of Convocation.

In dealing with these problem cases, the sympathetic approach of the Commission was shown in their declared discouragement of litigation, and recommendation to theological discussion, and pastoral action by the bishop before all else. But in the last resort, when a Church Court may be necessary, this should be a Court commanding respect and obedience, behind the decisions of which all should see the Church claiming their loyalty and devotion.

The two main objections to the Report were voiced in the debate in the Church Assembly:

(1) It virtually dispenses with the final appellate jurisdiction of the Judicial Committee of the Privy Council. The fact remains that some clergy and laity will not be dissuaded from regarding this as the essential bastion, which should be retained because of the continuing relevance of the dictum of Hastings Rashdall that "the Church of England would inevitably have committed suicide as a comprehensive national Church but for the interposition of that fatherly tribunal". (2) No appeal can be heard from decisions of the Court of Ecclesiastical Causes Reserved. But on this score the Commission hold that there could be no higher level left for such appeals to reach, since the experts on theology and liturgy, besides lay judges and bishops, would all be members, or on the panel of the Court of Ecclesiastical Causes already. "Its composition should ensure", they add hopefully, "that its decisions would be willingly accepted as final."

The Report is now in the hands of the Steering Committees of Convocation and of the House of Laity. The hope must be for the

introduction as soon as possible of a comprehensive Measure which will supersede all existing Acts and Measures regarding the Ecclesiastical Courts, and of new canons to amend the law, for there is no point in having new courts if they are to administer old laws. No doubt the subject of ecclesiastical law is unattractive to most churchmen, but they should feel it an obligation to press for what looks now like a practical possibility: the stabilizing of law and order in the Church of England. The chaotic state of Church law and courts has called for seven reports of Commissions in the last seventy years. The Royal Commission on Ecclesiastical Discipline, 1906, held the law of public worship to be too narrow to be enforced. As a result, each clergyman could become a law unto himself.

The spirit in which the revision of the canons is proceeding, the thought and temper of this Report on Ecclesiastical Courts and the spirit in which it was received by the Church Assembly, encourage the belief that clergy and laity are at one in desiring to work together to put an end to the troubles which, even a few years ago, appeared almost insoluble. The goal is the general acceptance of the principle that "the law should be obeyed, not because of the sentence imposed in an ecclesiastical court on conviction of an offence against it, but because of uniformity in public worship is itself a thing of value, in that it brings strength and solidity to the devotional life of each member of a congregation, and a deeper awareness of what the Church means by the communion of saints. The law must commend itself to the minds and consciences of both clergy and laity as something in obedience to which the worship of the Church here on earth will become more worthy of the Blessed Trinity, to whose greater glory it is primarily offered." Towards the achievement of this goal, the members of the Commission on Ecclesiastical Courts have made a considerable contribution. And they have written what is the most readable and concise statement of ecclesiastical law produced for many years.

Vincent Weare.

St George's College,
University of Western Australia.

De Descriptione Temporum. By C. S. Lewis. Cambridge University Press. 2s. 6d.

Professor Lewis devotes his inaugural lecture in the new chair of Medieval and Renaissance English Literature to the demonstration of a chasm between Jane Austen and our own time. "It is my settled conviction", he says in conclusion, "that in order to read Old Western literature aright you must suspend most of the responses, and unlearn most of the habits you have acquired in reading modern literature." He presents himself as kind of dinosaur, who has emerged from a subterranean chamber somewhere in Oxford to show the inhabitants of Cambridge what manner of men their ancestors were.

He maintains that modern poetry is "new in a new way, almost in a new dimension. Alexandrian poetry was difficult because it presupposed a learned reader; as you became learned you found the answers to the puzzles. . . . All Alexandrian men of letters . . . would have agreed about the answers. I believe the same to be true of the dark conceits in Donne; there was one correct interpretation of each and Donne could have told it you." But in our age the pundits cannot agree about the meaning "in any sense of the word" of Mr Eliot's *Cooking Egg*, and the author himself, if asked, would disclaim any authority to pronounce.

Now I find the symposium on the *Cooking Egg* in *Essays in Criticism* a highly traditional proceeding, in line with earlier disputations on the meaning of dark verses in Ovid and Virgil. The incongruity arises from the use of contemporary material, but that has a parallel, if I am not mistaken, in the use of Virgil in schools in his own life-time. I may from my modern perspective overlook something very important, but I find it hard to believe that the idea of a poem which lays itself open to a variety of valid interpretations is an entirely modern notion. If it was unknown to the Greeks, it was familiar to Jewish and Christian commentators on Hebrew and Christian prophets from David to Dante. In fact I do not see the chasm, where literature in concerned, between Christian and post-Christian. It is no doubt particularly hard to see it while so many post-Christian poets happen to be Christians. I don't deny that "the birth of the machines" is "on a level with the change from stone to bronze, or from a pastoral to an agricultural economy", but when I look for the effects of this on culture, I should see them rather in the steep drop in demand for serious literature, than in the character of contemporary art. The modern poet writes for himself and his friends because he has no other audience. He too is a specialist in a society of specialists. Whether that society is post-Christian in any radical sense remains to be seen. As an historian of culture, though not as a theologian, Professor Lewis seems to me to minimize the difference between pagan and Christian, and to exaggerate distinctions in the modern world that are as yet very unsettled. I cannot share his sense of shock at "our assumption that everything is provisional and soon to be superseded". Is it simply because I share it that I seem to see it in the New Testament?

Kelham. George Every, S.S.M.

Anglicanism and Orthodoxy. By H. A. Hodges. S.C.M. Press. 3s.

This booklet is an expansion of three lectures given to the Fellowship of St Alban and St Sergius, and should be read by all concerned about the problems of Anglicanism. In sifting the problem of our disunity Professor Hodges shrewdly disentangles the Protestant and Catholic strains in our make-up, though in his desire to be fair he presses far the fact of the former element, while not commenting on the difficulties some Evangelicals have about our baptismal formu-

laries, and about the place of tradition in our standards, e.g. as regards Order, which makes immediate reunion with other Protestants impracticable. It is declared that Protestantism is not "at home" in the Church of England, though nothing is said of the other extreme which, while not "at home" likewise stays at home. The point made about "psychological Protestantism—Protestant cast of mind" is important, for it is the most considerable element in English lay-religion as contrasted with that of so many of the clergy. Liturgically, Professor Hodges seems to be a pupil of Gregory Dix, though his acknowledgement of the liberal influence of F. D. Maurice on wider issues is most welcome. It hardly seems sufficient, though, to contrast simply the Protestant and Catholic strains in Anglicanism, for the work of our seventeenth-century divines and that of the modern liberal movement is important, and may not be so simply classified. The author is right in saying that Anglicanism does not mean mere coexistence, but that a proper dialectic is involved between its component strains. The plea that we should turn to Orthodoxy for "enlightenment and healing" needs fuller treatment, for Orthodoxy seems to be static and in many ways a case of arrested development. Anyhow, the relation between Biblical categories and those of the Greek Fathers calls for careful discussion; likewise the word "fullness", of Catholicism, for ecclesiastical history shows the need for some check on the development of tradition, a point exemplified in Anglicanism in the fact of the Reformation and in the scope afforded among us for free inquiry. The term "Western Orthodoxy" is difficult to justify, for Orthodoxy is Greek and Patristic and would cease to be what it is if reformation were allowed. Indeed, the concept of Orthodoxy needs further examination if we are to be convinced that it affords hope either for our own disorder or for ecumenical development. In the end we are properly reminded that as Christians we believe in miracles, and that as regards Unity God only can do for us that new thing needed. Yet, as men without God cannot, so God without men will not.

Wycliffe Hall,
Oxford.

Arthur Berry.

SHORTER NOTICES

Born Catholics. Edited by F. J. Sheed. Sheed and Ward. 12s. 6d.

Nineteen different people set out in essays of varying merit to give reasons for retaining their allegiance to the Roman Catholic Church, in which all but two found themselves from the cradle. To fulfil such a task without repetition and monotony is not easy, and on the whole the writers may be said to have overcome this initial difficulty successfully.

Inevitably, a book of this kind lacks something of the glamour of the story told by the convert. On the other hand, it gains from the fact that a "born Catholic" does not feel the diffidence of the convert

in speaking of the defects and abuses which exist in his or her Church, and indeed no attempt is made here to conceal from the reader the fact that such abuses are openly to be found in certain parts of the Roman communion.

It is a pity that one or two of the writers give the impression that the loving of one's enemies, or the getting rid of social evils, are duties that are almost bound up with the acceptance of Roman Catholicism.

It might be worth while if those belonging to other Churches would try, in similar form, to justify their membership of the religious body which has held them from infancy.

GORDON HUELIN.

LONDON.

SOCIAL LIFE OF EARLY CHRISTIANS. By J. G. Davies. Lutterworth Press. 17s. 6d.

In this companion volume to his *Daily Life in the Early Church* Mr Davies has sought to fill in some of the background of the daily life of the faithful in the Christian community of the first centuries. His method here is similar to that used in the earlier volume: it consists in giving extracts from early Christian writers on a handful of topics, selected almost at random, but all relevant to an appreciation of the questions raised for Christians by the impact of the world of late antiquity on the growing Church. This kind of treatment is, of course, bound to give a picture impressionistic, and full of local colour, rather than one of general validity, one less confined to a particular place and time for its applicability. But within these limits, at its best, the method serves Mr Davies well.

The *Octavius* of Minucius Felix is drawn on to depict a Christianity still struggling to make itself heard in the midst of ill-informed rumour. University life in Athens just prior to the exclusion of Christians from academic circles during the reaction under Julian is described with the aid of an account—lively and enthusiastic, though lacking in critical discrimination of the culture embodied in it—given in a letter to his brother by Gregory of Nazianzus. A chapter drawn from the *Peregrinatio Egeriae* is particularly welcome from one who knows this work as well as does Mr Davies; and, apart from its interest as a late fifth-century travel-book (if Mr Davies is right about its dating), it allows us a glimpse of one of the forces which came to mould Western liturgy: the experience of ritual retracing of the steps of Jesus in the course of his earthly life, of which pilgrims brought back accounts like that of Egeria. These are the most successful chapters in the book, and they display both the strength and the limitations of the procedure adopted. Other chapters contain extracts from the apocryphal writings which became popular Christian fiction (there are no extracts here, surprisingly, from the pseudo-Clementine literature), and some advice on bringing

up children. The book is fittingly rounded off with a chapter on St Simeon Stylytes: the saint on his pillar in the desert belongs nowhere if not to the social life and fellowship of the Christian community.

Birmingham. R. A. Markus.

The Eyelids of the Dawn. By Jack Winslow. Hodder and Stoughton. 10s. 6d.

The personal flavour of the subtitle, "Memories, Reflections and Hopes of Jack Winslow", demands, if it can be done without impertinence, a personal review. For this task I was equipped only with a prejudice in favour. If you have owed much to the Society of St Francis, you will be eager to read of the foundation of the associated Christa Prema Seva Sangha. If, as an assistant curate, you have vainly struggled against rising train fares to accompany the "young people" to Lee Abbey, you will wish to read the Chaplain's account of it. If, as a college chaplain in India, you encourage students of any faith or none to stay at the nearest Christian Ashram, you will wish to know of the origins of this movement. And finally any presbyter of the Church of South India will find interest in an S.P.G. missionary's eyewitness account of the negotiations which led to union.

These personal prejudices were confirmed in the reading. We share in the boyhood in the country; but our generation does well to live a hundred miles from London Bridge, not a dozen. We share his delight in Aeschylus and Plato; perhaps ours in a sharper, deeper delight because rarer. We enjoy the jokes about bishops; no, there are only five, and all of them funny. On reaching India some of us may part company with the author awhile. The heart of the book, "Dawn over India", beats warm in sympathy with the religious fervour of Hinduism. Of course the author's own evangelistic faith is never in question. But, whether because of Barth and Kraemer on our side, or the Hindu Masasabha "and all that" on their side, such sympathy may be more difficult nowadays. Seven years after independence, we have no socio-political crusade with which to identify ourselves; unless it might be the Bhoodan land-gift movement. Perhaps we need a Winslow to lead us into that.

But if we part company for a time, we are agreed again before the end of the section; and retain our sympathy thenceforth. An excellent book for the vicar to give the curate for Christmas; if, that is, he is prepared to risk losing him to India, to Lee Abbey, or to some fresh experiment in community, the seed of which he has found sown in the fertile soil of this book. And, by the way, how long before there is another Lee Abbey, nearer to the industrial north? Or is it *sui generis*?

A. H. Dammers.

St John's College,
Palamcottah.

IN SPITE OF DUNGEONS. By S. J. Davies. Hodder and Stoughton. 12s. 6d.

Fr Bede Jarrett once wrote, "Defeat? There is no humiliation in defeat. There is humiliation in a man who dares to say 'I cannot go on'."

In Spite of Dungeons is the story of a defeated army. It is also the story of men victorious in defeat. The author, who was chaplain to to the 1st Battalion the Gloucestershire Regiment on the occasion of their epic battle in Korea, writes with restrained feeling of the terrible march from the scene of the battle to the prisoner-of-war camps. He describes the heroism and the humour of the prisoners and the unsuccesful attempts made by the Chinese to indoctrinate them with Communism.

Slowly there is built up the picture of the "Church of the captivity", deprived of Bibles, prayer books, vestments, using a tin mug as a chalice and a hymn book made out of cigarette paper.

Through it all shines the virile faith of the men who, stripped of every material comfort, discover the true comfort of the indwelling spirit.

Mr Davies speaks little about himself. But, reading between the lines, it is clear how highly valued must have been his ministry. I hope it may inspire many to obey the call to serve the Church as a military chaplain.

This is a book that should be read by everybody. It will be a tonic in these grey days, shaking us out of our self-pity and gloom, and a challenge to indolence and apathy.

CUTHBERT CROYDON.

JOHN MILL AND RICHARD BENTLEY. By Adam Fox (The Aularian Series III). Blackwell. 25s.

EVANGELICAL NONCONFORMISTS AND HIGHER CRITICISM IN THE 19TH CENTURY. By Willis B. Glover, Jr. Independent Press. 17s. 6d.

These two books both belong to the history of the absorption by the Church of the critical study of the Bible. It is a story which has already a longer history and a more honourable history than is often imagined: though contrary to much proclamation, the end is not yet and many battles have still to be fought.

Of the two, that by Dr Adam Fox, which has as its subtitle "A Study of the Textual Criticism of the New Testament 1675–1729", is definitive for its subject. It is an exact scholarly account first of the life of Dr John Mill (1645–1707), who was Principal of St Edmund Hall, Oxford, from 1685 to 1707. His life work, apart from his capable service to the Hall, was his edition of the Greek New Testament, which represented a great step forward in textual criticism. This was published in 1707, a fortnight before he died, and to it he had given nearly thirty years of study. The years 1678 to 1686 were occupied in compiling the Apparatus, the years 1691 to 1696 in compiling the Appendix of additional variants, and 1698 to 1705

in compiling the Prolegomena. "What is remarkable", says Dr Fox, "is to see with Mill, as with all his successors in the same field of study, a record of growing complexity in the problems before him, making them in the end almost overwhelming." But he brought to completion his sustained effort and laid the foundation for better work to come. Dr Fox has given something of the repercussions which Mill's New Testament produced—including an attractive study of the work of Daniel Mace (pp. 97–102), whom he calls "the Blake of textual critics"; and more importantly, a clear analysis of the New Testament studies of the great classical scholar Richard Bentley. Bentley's *Remarks upon a late Discourse of Free thinking* (1713) made it quite clear that the number of variant readings, so far from making the text of the New Testament insecure, establishes the utter certainty of most of the whole text. A most accurate, trustworthy and valuable study.

Dr Glover's book contains material to fill in some aspects of the outline of "The Development of English theology in the later nineteenth century" given to us in 1952 by Dr L. E. Elliott-Binns. It is artificial to isolate Evangelical Nonconformists in relation to the impact of historical criticism, and this is apparent in this study. But the stages of resistance to and acceptance of historical criticism are rightly and clearly presented. The climax came when C. H. Spurgeon in 1887 denounced the departures from the "orthodox" view of inspiration only to find that it was no longer held. Ten years earlier the resolution by the Congregationalists in the Leicester Conference Controversy (see H. M. Dexter, *Congregationalism of the last 300 years as seen in its literature*, p. 676 n.) was also an "orthodox" declaration which expressed a declining view. Many of the problems raised by the acceptance of historical criticism lie outside the scope of the book, but it is a useful general survey of one stage in the discussion. It suffers, however, from an inadequate historical sympathy. The author, writing from the standpoint of "evangelical theology, particularly as represented by Emil Brunner", is harsh in expecting twentieth-century answers from R. F. Horton (pp. 176–82) and he goes so far as to speak of A. M. Fairbairn as a "pompous windbag" (p. 154, cf. pp. 111, 140, 271). Whatever Fairbairn's limitations, he will probably stand as well in the judgment of the centuries as Willis B. Glover, Jr; and the discriminating appraisal of Fairbairn by A. E. Garvie in his *Memories and Meanings of my Life* (1938, pp. 88–91) is likely to last.

H. Cunliffe-Jones.

Bradford.

Portrait of St Luke. By A. H. N. Green-Armytage. Burns Oates. 12s. 6d.

The object of this book is stated to be to reconstruct the personal and literary character of St Luke. "It is a man I am in search of", says the author, but on the way he follows many attractive sidelines. The result is a readable but rather rambling volume. Some of his

most interesting passages spring from his obvious knowledge of Greek and Latin literature; for example, a lengthy reference to Lucian's admirable advice to historians, which was new to me. Nevertheless, in spite of this knowledge, I am surprised at his statements as to the nature of the *koine*. While not qualified to enter the lists myself, I suspect that scholars in this field would have something to say.

But Mr Green-Armytage takes his own line about many matters and must not be surprised if he causes the raising of scholarly eyebrows. Here one can do little more than list some of his deviations from generally accepted views. He holds that Q is a "mirage" and that Luke was dependent upon Matthew. The Sermon on the Mount is no collection of sayings; rather it was Luke who distributed the material over his Gospel. The description of Paul's view of the Law is similarly unconventional. Paul himself he regards as "a prickly controversialist". Luke, he holds, unjustifiably neglected the more important Peter, and was anti-Jewish in sympathy. His discussions of the reasons why Luke became a Christian and why he "cuts down" Mark seem very hypothetical. Nor can I agree that Luke deliberately "toned down" the harshness of the Crucifixion story.

Mr Green-Armytage depreciates Luke's intellectual ability and asserts outright that he altogether failed to understand the deeper issues of the Christian Faith, though he assures us more than once that he does not regard him as "stupid".

In short, I found the book interesting and provocative, and occasionally illuminating, but on balance somewhat unconvincing.

EAST GRINSTEAD. HUGH MARTIN.

CHRISTIANITY AND SCIENCE. By Charles E. Raven. World Christian Books No. 4. 2s.

This book is a fair, serious, and balanced account of the lamentable quarrel between the Church and the scientists. It lays the blame rather more on the shoulders of the churchmen than upon those of the scientists for the truly damnable disagreements which disfigured the nineteenth century, the dyspeptic rumbles of which still lead the unwary into believing that it was truly a thunderstorm that had occurred. Dr Raven reviews what has gone past with insight and justice. He admits readily that times have changed and that we have changed with them. And he goes on to build up a positive outline of what the conceptual relationship between Christianity and Science could be. It may be that the usefulness of this admirable little book may be limited by the rigidity of its form and the assumption in its language of a considerable knowledge in the reader, but it remains a positive contribution to Christian understanding of the contemporary scene.

R. H. HARDY.

EXMOUTH.

CHRISTIAN FAITH TO-DAY. By Stephen Neill. Penguin Books. 2s. 6d.

We have been waiting for just such a Pelican. Most of the material was given as a series of open lectures at Cambridge. Bishop Neill's

aim is to display Christian faith as a faith for reasonable men, and to show "a link between the processes of faith and those of the understanding". He sees a common factor in the ceaseless quest for unity underlying both scientific theories and religious creeds, and he argues that the concept of revelation in religion is congruous with progress in other realms of knowledge. The chapter headings reproduce a familiar pattern, but Bishop Neill's wide experience and understanding of other religions set his exposition of Christian faith in a world context, indeed the only adequate context for thoughtful people to-day. Further interest is added by many illuminating illustrations from the work of poets, dramatists, and novelists. There are helpful accounts of "original sin" (a stumbling-block to many to-day), forgiveness, and the atonement, but in the last chapter the account of Christian morality seems confused: "When the Church is true to its own nature, it recognizes the difference between the aeons, and finds an experimental balance between the service which it owes to each. The Church itself should be governed wholly by the principles of the new aeon" (p. 244). This is hardly adequate. Many would question also the selection of Anselm's definition of God as the best conclusion. I regret that he writes nothing about Hell, for it is a subject of continual questioning amongst students. I am not sure of the significance of the curious fact that the Holy Spirit is, I think, mentioned only once, in a passing reference. But these are small points compared with the excellence of the book. Pelicans are more easily bought than read, but may everyone who buys this one read it also!

R. R. Acheson.

Bristol.

This Church of Christ. By A. L. Peck. Mowbrays. 7s. 6d.

This is a critical examination of certain statements and lines of the thought in the volume of essays entitled *The Historic Episcopate*. It is characterized by a notable verbal precision. It reminds us of Arthur Boutwood's critique of George Tyrrell's *Through Scylla and Charybdis* (*Father Tyrrell's Modernism*, by Hakluyt Egerton, 1909). If the authors of *The Historic Episcopate* are going to produce a revised edition of their work, they should find considerable stimulus here towards clarifying their meaning, if not towards modifying their contentions.

A. R. V.

Théologie de l'Ancien Testament: Tome 1. Dieu. By P. van Imschoot. Desclée et Cie. 1954. (Bibliothèque de Théologie: Série III—Théologie Biblique, Vol. II.) N.p.

This book, produced—like others in the Théologie Biblique series—under the general direction of Mgr L. Cerfaux and MM. A. Gelin and H. Cazelles, is the first part of a Theology of the Old Testament to be arranged on the classical system in three sections: God—Man—Salvation.

It is marked by three outstanding qualities. It is lucid and orderly:

the O.T. evidence is used with respect and common sense which avoid unfounded but near-traditional generalizations (e.g. on anthropomorphism or the role of demons and angels): the bibliographies are good, especially as a guide to Continental articles and studies.

The merits of conciseness, comprehensiveness, and ease of reference make this an admirable handbook. Basic critical results (e.g. JEDP) are accepted and employed: semantics are given their proper importance. If the planning aims only at historical presentation, yet the author is a complete master of his particular method. Blemishes are a certain superficiality and imprecision over complex questions, e.g. the nature of holiness; a tendency, e.g. in discussing monotheism, to suggest that because later belief is consonant with earlier, from which it developed, therefore the earlier implies the later; and an occasional lack of discrimination in treating all strata as of equal importance. But the remaining parts will be eagerly awaited.

JOHN BAKER.

CUDDESDON COLLEGE.

RELIGIOUS LIFE. POVERTY. Blackfriars. 15s.

The third of a series on the Religious life, part of the findings of Conferences held in Paris, to discuss modern problems connected with the religious state. This volume, unlike the others, has more than a specialist appeal. It provides some most interesting material for the social historian not readily accessible elsewhere.

B. M. OMAN.

TUNBRIDGE WELLS.

ORDINAL AND SERVICE BOOK OF THE CHURCH OF SCOTLAND. Oxford University Press. 8s. 6d.

This is a companion volume to *The Book of Common Order*. Anglicans will discover in it a liturgical tradition different from their own, but none the less vigorous and capable of development. Services are provided for numerous occasions, including the induction of a professor. Many of the prayers owe much to the extempore tradition and have a Gallican colour and verbosity. We may ask why a Church which stresses the freedom of the Spirit in worship and regards its service books as guides rather than as prescribed formularies should favour rubrics which specify minor details such as psalm tunes.

T. S. GARRETT.

ILKLEY.

VICTORIAN PERIOD PIECE. Studies occasioned by a Lancashire Church. By J. S. Leatherbarrow. S.P.C.K. 17s. 6d.

The Vicar of Swinton in Lancashire has asked himself a conventional question, "How did my church come to be built?", but his

learning, his curiosity, and his pleasant style, have produced an unconventional answer of great interest even to those who have never heard of Swinton. Here we are given a portrait of an enlightened Manchester family devoting its enthusiasm and its wealth to the building of a great church in a new industrial area. In the centre of the portrait is the Reverend Henry Heywood, the builder and first vicar, who came to Swinton in 1864 and died there tired out by his exertions thirty-one years later.

The building of the church is told in full detail. We have the cost of the lightning conductor, the alms boxes, and the gas fittings. We are given an account of the raising of the money. The Vicar's donation of £4,651 4s. 9d. was the largest contribution and five shillings from "Two Wesleyans" the most charming mite. But the more original and attractive parts of the story are the preliminaries where Mr Leatherbarrow approaches his subject from the social, the religious, the architectural, and the family points of view. He traces the strands in each which were finally combined in the building of Swinton church; mildly Tractarian, devoted to social welfare and designed by the great and expensive Mr Street.

Victorian Period Piece will delight a variety of readers. Those who admire the Victorians will find agreeable evidence, those who are interested in the Gothic revival will discover why one more Gothic building was erected, and those who wish to praise or condemn a church thoroughly at home in one particular form of society will be given grist for their mills. Perhaps at times Mr Leatherbarrow's book seems a little overcrowded, like so many Victorian sitting rooms, perhaps at times we wish he would have asked more penetrating questions. "What did those who worshipped at Swinton really believe and what effect did the grace they received have in their working lives?" Perhaps some of the evidence adduced is a little dusty; Greville is not always so accurate a reporter as is suggested. But Mr Leatherbarrow has enthusiasm and sympathy and (with the help of S.P.C.K.) has given us an attractive and well-produced book at a reasonable price.

A. B. Webster.

Barnard Castle.

The Stations of the Cross. By Francis L. Wheeler. S.P.C.K. 8s. 6d.

Via Crucis. Author anonymous. S.P.C.K. 1s.

The Stations of the Cross. By Caryll Houselander. Sheed and Ward. 8s. 6d.

Meditations on the Temptations and Passion of our Lord. By R. E. C. Browne. S.C.M. Press. 2s. 6d.

These were books published for Lent, but in all of them there is matter for a Christian to ponder whatever the season.

Mr Wheeler's book is dedicated to the "Faithful of St Mark's, South Farnborough": it has the stamp of the work of a parish priest written for his flock. In the book he has prepared two forms for

making the Stations publicly and a short form for private use. To these he adds the Way of the Cross with intentions for each station and also a method of self-examination based upon it. Finally there are short passages for use either as meditations or as readings before each station is made, although if used for the latter purpose they might prove difficult to follow. The great virtue of this book is that it is written with an understanding of ordinary men and has about it a simplicity in its treatment that should make it valuable in many parishes.

The second S.P.C.K. publication is not so straightforward. It claims to be a "Biblical Meditation on the Stations of the Cross for corporate use". The New Testament narrative is combined with passages mostly from the Psalms and the Second Isaiah. The difficulty arises in that the allusions are sometimes oblique and the connexions strained. "The Lord himself is the portion of mine inheritance and of my cup: thou shalt maintain my lot. The lot is fallen unto me in a fair ground: yea, I have a goodly heritage" is quoted for the Fifth Station. But it is not immediately obvious how this illuminates the recollection of the cross laid upon Simon of Cyrene. A devotion for corporate use demands clarity.

Miss Houselander's book is the most profound of the treatments of the Stations. It consists simply of fourteen meditations, each concluded with a prayer and prefaced with a powerfully designed woodcut by the author. For Miss Houselander the Way of the Cross is not something "only to remind us of the historical Passion of Christ, but to show us what is happening now and happening to each one of us". She sets up her stations in the twentieth century. "Do not give me tears to shed at the feet of the Crucifix while they blind me to Christ crucified unwept for in the souls of sinners and in my own soul", she prays. And again "give me the grace to be a Veronica, to wipe away the ugliness of sin from the human face and to see your smile on the mouth of pain, your majesty on the face of dereliction". The book breathes the mystery of the divine exchange, "Lord, take my heart and give me yours". The Passion is not contemplated from without but appropriated to the life within.

Mr Browne gives us nine meditations on the Temptations and the Passion. He uses vivid description to achieve his composition of place and the subject matter is also cast in pictorial form.

"He took bread and by breaking it, fashioned it to become that which it could not be apart from Him. The hands that so often took the wood were the hands that made the wood; the hands that took the bread were the hands that made the bread."

For those who find an imaginative method of meditation helpful, the book will be a profitable guide.

M. G. Hare Duke.

London.

BOOKS RECEIVED

(Mention here neither implies nor precludes subsequent comment.)

ABINGDON PRESS: John Knox, *The Early Church and the Coming Great Church* ($2.50).

CHURCH HISTORICAL SOCIETY (U.S.A.): William White, *The Case of the Episcopal Churches in the United States Considered* (50 cents).

T. AND T. CLARK: Arthur A. Cowan, *The Primacy of Preaching To-day* (7s. 6d.).

DENT: William Law, *A Serious Call to a Devout and Holy Life* (6s.); Cardinal Newman, *Apologia pro Vita Sua* (6s.).

DUCKWORTH: G. B. Caird, *The Apostolic Age* (10s. 6d.).

EDINBURGH HOUSE PRESS: Edward W. Grant, *South Africa—What of the Church?* (1s.).

ÉDITIONS MONTAIGNE: Joesph Lecler, *Histoire de la Tolérance au Siècle de la Réforme* (2,985 frs.).

FELLOWSHIP OF RECONCILIATION: Charles F. Carter, *The Reconciling Spirit and the Economic Order* (1s. 6d.).

HODDER AND STOUGHTON: G. T. Bull, *When Iron Gates Yield* (12s. 6d.).

INDEPENDENT PRESS: H. H. Rowley, *The Dead Sea Scrolls and their Significance* [Two Third Programme B.B.C. Talks] (2s.).

INTER-VARSITY FELLOWSHIP: A. Rendle Short, *The Rock Beneath* (3s. 6d.); Alan M. Stibbs, *Obeying God's Word* (2s. 6d.).

LONGMANS: John J. O'Meara, *Origen: Prayer—Exhortation to Martyrdom* (25s.); J. N. D. Kelly, *Rufinus—A Commentary on the Apostles' Creed* (25s.); D. S. Bailey, *Homosexuality and the Western Christian Tradition* (15s.).

LUTTERWORTH PRESS: F. W. Dillistone (Ed.): *Scripture and Tradition* (9s. 6d.); C. P. Groves, *The Planting of Christianity in Africa*, Vol. III (1878–1914) (25s.).

MOWBRAY: Hylton Smith, *The Training of a Server* (3s. 6d.).

OXFORD UNIVERSITY PRESS: Roy W. Battenhouse (Ed.): *A Companion to the Study of St Augustine* (32s. 6d.).

PHOENIX HOUSE: H. R. Williamson, *Historical Whodunits* (18s.).

ST ANDREW PRESS: D. M. Baillie, *To Whom shall we go?* (15s.).

ST MARY'S UNIVERSITY, BALTIMORE (MARYLAND): R. E. Brown, *The* Sensus Plenior *of Sacred Scripture* ($2.00).

ST PANCRAS HOUSING SOCIETY: John Gowing, *Forever Building: a short history of the St Pancras Housing Society 1924–1954* (1s.).

S.C.M. PRESS: T. H. L. Parker, *Portrait of Calvin* (7s. 6d.); O. Hartman, *The Sigtuna Foundation* [an account of a research and study centre of the Swedish Church] (3s. 6d.).

SHEED AND WARD: John of Joinville, *The Life of St Louis* (18s.); Christopher Dawson (Ed.), *The Mongol Mission* (18s.); Jean Daniélou, *Origen* [Eng. trans.; the French original was reviewed in THEOLOGY, April 1949, pp. 145 ff., by W. L. Knox, who described it as "a really first-class work on the first outstanding figure in the history of Christian thought"] (21s.).

S.P.C.K.: Hugh Blenkin, *The Salvation of our God* (1s. 6d.); D. S. Wallace-Hadrill, *A Sword in the Parish* (2s.); P. F. Anson, *The Call of the Cloister* (42s.); J. Gordon Cox (Ed.), *A Priest's Work in Hospital* (10s. 6d.).

TYNDALE PRESS: Leon Morris, *The Wages of Sin* (1s. 6d.).

WILDING AND SON: A. Tindal Hart, *The Eighteenth Century Country Parson* (14s.).

YALE UNIVERSITY PRESS (LONDON: GEOFFREY CUMBERLEGE): Louis L. Martz, *The Poetry of Meditation* (40s.).

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